

A reall and ünfeigned
TESTIMONIE.
CONCERNING
Iacob Beme

Of OLD SEIDENBERG, in
upper LAUSATIA.

OR
The **LETTERS** of two Learned
Germans, both acquaintance, and Lo-
vers of this Authour; called
TEUTONICUS.

The first is an Epistle of H. D. V, T. to H. P. V, H.
Dated the 3. of *Octob. Stilo novo*, ANNO. 1641.
The second is an Epistle of A. V, F. to D. O. B.
J. O. S. the 21. of *Octob.* ANNO. 1641.

*Translated out of High Dutch, for Benefit and Infor-
mation to those that read his Writings.*

Printed in the Yeare, 1649.

1800

THE FIRST EPISTLE.

*Grace, Peace, and Mercy; light, life, and
power, from God our Father, and Jesus
Christ our Lord.*

I.



DEARE, and very worthy Friend, it doth
in an especiall manner make me glad and
rejoyce, that I find you have such an inti-
mate mire thirst, after the precious
Pearle, and faire Lilly of Paradise,
Viz. after the light, and life of God; e-
specially in this Age, which is so filled
with the excesse of vanity, and iniquity;
though Jesus Christ be richly Preached
unto the World, and all flesh; but scarce

known a right of any, or very few, according to the Spirit.

2. For when we search in the Writings of the Physlosophers and learned
men, not onely those among the Heathens, but the Christians also, we shall
finde, (when they write of the wisdom and knowledge of nature: and of
all things) but very little, to shew, that they laid the right Foundation;
and built up their building, from H I M whence all things doe Originally
proceed; and whereupon they rest: namely, from God himselfe; where-
by then it is an easy matter, to judge what kinde of building and structure
that is, which standeth onely upon the sand and mirey Bog of selfe-wisdom,
opinion and reason; and whether this their knowledge and science be true
and reall; Or rather a mock wisdom, and a vapouring ostentation of
knowledge, and the same of which Saint Paul saith, that it doth not edi-
ty, but onely puffe'h up.

3. Let a man but consider with himselfe, whether any can speak really, and
essentially of a thing, without the true ground thereof; and how he can teach
a right of nature, and the knowledge thereof without the very Creator of the
same; and without the knowledge of H I M that hath founded it. How
can there be light, where man maketh selfe the light, and where the Creature
leadeth it selfe astray from its Creator? And how can that be wisdom,
which layeth not its ground in the highest and essentiall wisdom, and doth
not direct and lead us in, to that again; but onely to an Imaginary conceit,

A Testimony

and phantasticall apprehension of wisdomes; and to an unprestable vapour and fruitlesse shew thereof?

4. And then it must needs follow, that they are altogether vaine in their Imaginations; and contrived inventions; and that their ignorant, misunderstanding Heart, hath been but so much the more darkned; and because they have held themselves to be wise they have been therein but fooles in Gods account; whereby the glory of the unchangeable, immortall God, hath been more and more changed, into an Image of their owne vaine thoughts, and invencied opinions; and Man hath been led away more and more, from God, into his owne wisdomes, selfe-confidence, and bold presumption.

5. Now to stop, and turne away, this great evill; the mercifull God; did (About an hundred yeares since) raise and stir up, the precious man Luther, (in Divinity) who recalled us to the word of God, and the Holy Scriptures, and therein to Christ and his Gospell; and richly shewed and opened unto us, the Great Mytery of Christ, and Faith in him.

6. But as this ground doth for purpose the reach of reason and nature, so likewise it is not knowne, understood, and apprehended aright, by reason and the naturall man: whereupon there is a Sect made thereof, in Generall: whereby they beake themselves to the externall, and to the person of some man, carrying, and holding the shell, but let the internall, viz. the kernell growe stinking in the letter, viz. in the cold fruitlesse Theory, and bare outward skill, but not regarding the spirit, [and Practice].

7. Wherein notwithstanding, that is the most precious ground, wherein we may be really renewed and borne againe: wherein the holy Spirit (if we faithfully seek, and minde it) is given unto us: which then leadeth us into all truth: and doth teach and open in us, all that is good, and necessary to Salvation, and the honour of God; by which gift of the holy Gospell, God hath here and there dispensed unto men, all manner of gifts in all kindes of wisdomes and knowledge: but therewith Errors also and Tares have bene sowne, by the Enemy, as Experience doth more then enough, alas! demonstrate

8. At this our time when the Phylosophy of the Noble ground of the Gospell, and our Faith, is thought to be studied out and fortified: and now when reason supposeth that it is ascended up to the height, with its wisdomes and Arts, God hath stirred up this our deare Jacob Bene; a plaine unlearned Tradesman; who could scarce write; and gifted him with such a Noble endowment of the Univerfall knowledge of God and Nature; and shewne him the Centre of all Beings; how all things arise from God Originally: consist in God, and againe returne, and shew in to him &c. thereby to call man to the knowledge of God, of himselfe, and all things; that he might turne himselfe, from the corrupt, dark Being of this World, to Christ the only light; depend wholly on him; and be regenerate, and illuminate in him; and so reach and obtaine the limit and end of his Creation, Redemption, and the Calling of the holy spirit; according to the measure of Faith,

here

Concerning J. B. T.

3

here in this [life] time ; and hereafter Perfectly to all eternity.

9. This high rare and pretious gift (which hath not been manifested in the like manner and degree, height and depth, breadth and length, before these times) our Jacob Beeme, learned in God, hath employed in all faithfullnesse and simplicity, and laid it forth, as it was given and imparted to him : and in all his writings, hath laid his ground in God, and hath reared up his whole building, very deeply founded, from HIM: As Christ speaketh of the wise Master builder, that he digged deepe and laid his Foundation on a Rock, whereupon he built his Towre on high.

10. As it is clearly to be seene ; how he doth all along, drive and presse at God, Christ, and his spirit, at faith and love ; at the mortifying of the old, and the renovation of the new man, and in brief, at the Restoration in Christ, of Gods Image, in us, which did disappare in Adam, and is become half dead ; and as to Salvation in it selfe, and in the Elements of this World, is quite dead ; and especially how he doth discover, and admonish us about the destructive Babel, that abominable and pernicious Turba Magna, which doth so exceedingly binder and keepe men back (in their darkenesse, in the forefalled conceit of light, and love to their owne will ;) from the reall contemplation of God : to the end, that we should labour and use all diligence to be freed from that falsehood darkenesse, and captivity, through the grace and light of God in us.

11. Also he sheweth the order, harmony, and birth, of all things ; how and wherein each thing standeth, in its due order ; and to what it tenderh, and how in the whole universall nature there is a continuall, uncessant moving, drawing, and attraction, or a magicall and magneticall wrestling ; and how all things doe subsist, by the power of the yet uncessantly working word of Gods Fiat ; and hold their analogy, and orderly proportion in the wisdom of Gods wonders : whereby it may be seen, what the fall of Lucifer was ; also what Man was, in his first noble excellencie and true nature from the Creation ; and how he is corrupt by the fall of Adam : and awakened and called unto life again by Christ, the essentiall word of love.

12. But he doth not expresse this and set it forth, with wordes of Scholastique knowledge, and contrived Art, of wisdom in Babel ; and of her Builders : but as it was given him according to the knowledge of nature, in his owne Gift. Now albeit such termes & phrases as he doth use, might at first appeare, (to one that is unaccustomed to them,) very hard, and harth ; and might seeme darke and obscure, yet time, and the diligence of an observant Reader, that earnestly desires knowledge for his edification, will, (by the indwelling grace of God, together with experience,) so bring him into a right apprehension thereof, that what seemed difficult, and darke before, at length will be plain, cleare, and ealy ; as it hath hapned to my selfe, in many thing.

13. Therefore let no man marvaile or be offended, and complaine ; that
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A Testimony

it is expressed in such a manner, stile or phrase; for it is the Gift of God, who doth therewith what he please; But unto the Children of the Mystery, who are capable, and worthy of this Gift, (If they doe but seriously and diligently seek, and persevere therein,) it will plainly appear, and they shall finde by Experience, that the expressions are very Proper and Exact, essentiall and good, in themselves; but hidden unto the high and selfe-wiselings: yea they are as a stone of stumbling and offence; and a journey before the Mystery, so that they runne upon it, stumble and become more and more blind.

14. For the Philosophy and Divinity of our deare Jacob Beme, is a very noble, precious, and deep ground: An Universall thing, reaching it selfe forth into all things; Especially, the Doctrine, of the Three Principles, which have their Originall in the holy Trinity; Albeit the third Principle must be rightly distinguished from the other two. But I have according to the grace which God hath lent unto me; truly and conscientiously, weighed and examined, the gift and Doctrine [or Experimentall Essayes] of this high-illuminate man and have found them to be Wholly Spirituall; and very distinct, and discrete: and that they doe not so much as once clash against any Article of the Christian Faith, (Which is much to be admired in this Great and Large, and all-comprizing Knowledge; where he setteth all in such true Order, right distinction, and understanding) but he doth very emphatically, and Convincingly cleare and confirme * them: And it is a light and Birth [or Manifestation] of this time [and Age,] such a one as hath not as yet been revealed; and opened so properly, exactly, and plainly, shewing What God and Nature is.

* The Articles of Christian Faith.

15. Yea this knowledge in respect of its true Demonstrative ground, Universall light, and large comprehension, is even THAT, wherein all Nations, Turkes, Heathens, and Jewes; And all Sects, and Heresies: be they as Subtile and Cunning as is possible, yet may be convinced in a rationall way; for therein is exactly to be seen, how the ground and meanes is layd downe and declared, to the taking away of the Vaile, wherewith all Nations and Doctrines are covered, darkened, or blinded up.

16. Also therein is to be seene, how the Axe is layd to the root of the great Tree, of Nebuchadnezzar, and to the whole Growth thereof; and also to the Great Building and Structure in Babel; and thereby the Turbidity, and great Confusion, is discovered, and brought to light; which verily is not the worke of a Man, but the Gift, and worke of God; and for certaine shall have its effect, in its due time: but the great Judgements must first precede, or fore-run; wherein wee see how at present, whole Christendome standeth, and as yet shall stand, in a worse posture: Seeing all things must be Judged aforehand; and Babel must at last destroy it selfe; but the Antichrist shall be slaine by the spirit of Christs Mouth.

17. Now as this Pearle, and this Lilly-twig, which is so deep and high,
fo

so rare and excellent, noble and precious, was not Communicated unto the Author by Man, but imparted from the deep Spirit of the Revelation and Wisedome of God : So likewise the same, is especially to be sought for (in true faith, a Childlike purpose, and in a Divine fixed resolution, and humble confidence) from the true Light, and right giver of all good Gifts ; and to be learned, and obtained through much diligence, Exercise and peculiar Experience, in the wayes of God, and under the Crosse of Christ ; for as this Gracious Revelation, is a Gift of God ; so also the Gift of God is required, that men may come rightly to know and understand the same.

18. The Lord our God, and Father of our Lord Jesus Christ ; the Father of lights, and all good gifts ; illuminate your heart and minde, and open unto you the heart of his Love, in Christ, that you may come to the knowledge of Himselfe, his Sonne, and all things ; in the instruction, and inhabitation of his holy Spirit : Amen.

THE

THE SECOND EPISTLE.

*The Noble Sophia from above, make the hearts
of those that love it rejoyce, and works in
them an holy will; well-pleasing
unto GOD.*



BELOVED in the Beloved: I have with an especiall observation, taken notice, that there are not onely every where, such as are meeve Enemies, and Contemners of the Heavenly Marriage; as also! too too many in this our distressed native Countrey, but yet in some places there are Loving Friends, and well-wishers (albeit in the lesser number) to be found, who very diligently and seriously, Seeke after the hidden wisdom, and so farre as they persevere, and hold out, doe at length in a glorious, and worthy manner, enjoy their Divine, pleasant, and chaste Love, with superabundant joy and satisfaction to their resigned soules in the spirit and truth.

* The honey
dew of Hea-
ven and the
food of An-
gels.

† Aur (i.e.
H)ora, or
Golden hour.

2. To this hidden Manna, and true divine and supernaturall * Nectar and Ambrosia, the victorious and triumphant voice of the great Jehovah, hath called and invited us, in this our new beginning Age, of the blessed † Morning, with the sound of his Trumpet: in that instrument and witness of Jesus Christ (though indeed rejected of man, yet especially chosen of God,) Jacob Beme of Old Seidenberg late Denizen at Gerlitz. Who in his profound and deep-grounded writings, (surpassing the reach of Nature,) hath plainly hinted unto us, into what time we are fallen and what is yet to be further expected (and effected) by the Generations to come, in the great wonders, and works of God; so that now it is our time to arise from the drunken drowsynesse, of Great Babel; and to goe out, to meet the Bridegroom that calleth and knocketh.

3. For certainly, this blessed man, (now repesed in God,) was a burning light, and it is likely, that new winterfall starre Mystically, and miraculously appearing in the skie; which in the yeare 1572 (being two yeares before his birth, did remarkably shew it selfe, in the Cassiopæa
and

Concerning J. B. T.

7

Et via laeſa, or Saint Jacobs white path, unto the European Nations, for a ſpeciall pregnant ſigne of a Totall New birth [and manifeſtation] out of the upper fiery Chriſtalline waters; to the ſtirring up of many profound, learned, and deep ſearching mindes: And as one effect thereof, he happily finiſhed his laſt Myſticall Booke, which as he often told me by word of mouth, was moſt worthy the reading: *Viz.* the Myſterium Magnum [or Commentary] upon Genesis, in the yeare 1623. (being from the yeare 1604. and 1607. (when the New ſtarres appeared againe) the Exit of the ſeaven or ſeaventh Trigonall Conjunction, and the eighth from the ſeventh Centrall Beginning) Whereupon in the yeare following, namely, 1624. in the Jubilee, or fiftieth yeare of his Age, according to the Myſtery, he returned unto his Grave, or re-entred into the Magicall, and Mentall Principle.

4. Although at firſt, the * Aurora, in its riſing (which is, the root, or Mother of Phyloſophy, Astrologie, and † Theologie, &c.) and alſo the little Book of The way to Chriſt (which beginneth, according to the order of the New Teſtament with Repentance, and Faith, to the Entrance into the holy Kingdome of God) and then alſo his owne perſon; and afterward his dead Corps, and at laſt the poore Grave, and wodden Croſſe in the Church-yard; were with blind furious zeale, and very unbecom- ing behaviour, abuſed, aſſaulted, and defaced; and yet thoſe things were never brought to a due [Legall] bearing: neither was this bleſſed J. B. convicted of any error in the Evangelicall Faith; but much rather (as it appeares by his Life and Converſation; alſo by his Sound Writings concerning Election, and the two Teſtaments [*Viz.* Baptiſme, and the Lords Supper] as alſo concerning the Suffering, Death, and Reſur- rection of Jeſus Chriſt) he was found ſtedfaſtly to continue unto his ve- ry ends in the pure, and un-fophiſticated Lutheraniſme; beſides what he hath ſufficiently declared, in a peculiar Apology, upon the falſe and hear- ſay Cenſure of Gregory Rickter, Primarius, Anno 1624. who was Primate of Gerlitz.

* His firſt Booke.

† Divinity.

5. And the contention about the Sealed Grave of Chriſt; and of his faithfull witneſſe J. B. is of like importance and conſequence, as that about bleſſed Luther, which at Wittenberg was envied, and moleſted by the Northerne and Southerne people (not to ſpeake of the Eaſterne and Weſterne Nations) and yet (although dearly purchaſed) it hath proſpe- rously remained under the Electorall Highneſſe his Protection, ſo that both of the paſt and preſent Age, the two dear and faithfull witneſſes, of the true, clear, and pure Evangelicall light and righteouſneſſe, like Moſes, have remained in their Graves undiſquieted, by the Babylonians; and the Evan- gelicall Chriſtendome hath an ſpeciall remarkable, reall, and wonderfull Signe, whereby they may know the gracious viſitation of God, and his ſpirit in Chriſt Jeſus, their onely and Eternall head and Saviour.

6. Therefore this Our age ought ſeriously to conſider theſe wonderfull

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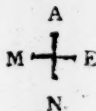
Writings,

A Testimony, &c.

Writing, immediately revealed, and Communicated from God, that they are not, as the Books of other men, scrap't together by the spirit of Astrall wit, or earthly Reason, patching and piecing, picking and choosing, here and there, according to his fancies, Notionall hints, and Astrall glances of illumination; now writing, and then cancelling, adding or interlining; but they are written by the Author himselfe, with the overshadowing, and indwelling co-operation of the Great and secret Spirit of God throughout, with one continued draught, and instinct of the given, and not taken or usurped Pen: of which I my selfe, with many more, are eye witnesses; and that from the very Originall Copy, and hand writing of the Author; and therefore they are to be looked upon and judged far otherwise, then with the eyes of Common Historiall Reason.

7. Not to mention, that the fulnesse of time is not yet come, wherein these, and other Wonders hidden hitherto, might be generally, fully, and satisfactorily knowne and received: Also this worke is not to be undertaken and mastered, or censured with unwashed hands, but it must be begun and carried on stedfastly, and constantly with all un-interrupted diligence, in the sweat of the face, with a holy spirit, and such a will of the mind, as is wholly and onely sacrificed, and devoted to God; yet so as continued and accomplished in God and by God, with Christ, and his holy Spirit of grace, whereby also the bidden Kingdome of God, and therein the Sealed Image of Jesus Christ, is opened againe; and very prosperously and effectually advanced in the desiring Seekers, and lovers of the glory of our Lord and Saviour Jesus Christ, with inward entire light, and Eternall joy, and jubelizing Triumphant melodies of heart; to the glory of the most High, and to the salvation of our Soules, and our Sences, which are departed from the Divine light and righteousness; the losse of which is infinitely more then the gaine of the whole World; and which to obtaine, we must lose our selves, and all that we have in us, in God the highest and chiefest good; and so we shall for ever finde true constant rest, and assured Peace, onely in the Pierced living Rock, and heart of Jesus Christ, Amen.

8. To which High, and happy End, we ought on all sides, by the assistance and helpe of the Divine grace, to put forth our selves (so far as is possible in this mortality) without any lingering Delayeres; and so labour to enter into the light, and walke in it, while we have it, and so enjoy it here in Time, and hereafter in Eternity. O Jesu! the Onely and Reall Light and Salvation of our Soules, which is come into the World, to free us from the power of Night, and of Darknesse, and Eternall Death; grant us, and give us This, So be it, Amen. Amen.



A WARNING FROM
Iacob Beem

THE
Teutonique Phylosopher,
To such as reade his Writings.

O R,
An Extract of diverse Passages out of His
Writings, for information to those
that read them.

Prove all things : hold fast that which is good.

Note; That this Warning is gathered out of diverse of the Authors Books, and Epistles, and put into such order and forme of a continued Speech, by the Translator.

Printed in the Yeare, 1649.

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A WARNING

From J. B. T.

T O THE READER.



1. **I**T the Reader be warned, not to search further in these very deep Writings, or to ascend higher with his will, and to imagine deeper *then hee apprehendeth*: let him alwayes rest satisfied in the Capacity, reach [and Comprehension of his understanding] for in the comprehension, he standeth yet in the Essence, where he erreth not, how deep so ever the Spirit leads him: For, *farre more* will be given to one then to another;

only this is the bound, marke, or limit, that every one continue stedfast in *humility* towards God; and wholly resigne up himselfe to God, that God may worke in him the will, and the deed, as he pleaseth.

2. When thou doest this, then thou art as dead in thy selfe; for thou desirest nothing but Gods will, and the will of God is thy life; which goeth in it selfe inwardly, even unto the * *Thousandth Number*, and searcheth the Depths of the Deity with all wonders: He leadeth thy will, resigned to him, into the Virgin of his Wisedome, that thou mayst contemplate, and see all wonders; but thou mayst not set thy Imagination, off from him, into the wonders; so soone as thou doest so, thou departest from Gods will, which is the Eternall Liberty, and art Captivated in thy owne Imagination: Marke this; for every Imagination maketh an Essence, and therein thou standest; and thou must get out thence againe, or thou *seest* not God.

3. Therefore Christ teacheth us Humility, Love, Mercy, purity of heart, and commandeth us to seeke in Gods will, and to resigne up our selves thereunto; for in Gods will we may doe all things: Our owne nature must not doe it, but God himselfe is zealous in us; and he is our deed, or Actor, if we worke any wonder: For

* *The Crowne
of Virgin Sophia.*

no

* The Eternall
five.

no humane Soul shall say, or thinke, I will doe wonders ; no that cannot be, for the wonders surpassing the outward Nature, proceed all only from the Centre of the Eternall Nature out of the * *Tenth Number* ; Which the Creature cannot [reach into :] But if it be resigned unto the will of God, then God doth wonders in the Creature ; For it is his pleasure to manifest himselfe in the weak [in the low, meeke and humble mind,] for the *strong* is stiffe in his owne will, and will not resigne and surrender it to God ; He trusteth to himselfe in his owne wit.

4. Thus his will is without God, and can doe nothing ; and if he then speaketh of the Being, and will of God, he is a Lye, for he speaketh not from the spirit, and will of God ; but from his owne selfe, from his owne weening, and *Conjecture* ; In which is meer doubt [and uncertainty, albeit he may asseidge, quote, and draw never so many sayings of other men according to his apprehension to confirme his opinion and way,] And hence arise, the many divisions, Controversies, and contentions, about Faith, and divine knowledge, that men goe about to seeke God in their owne will, and skill ; men would find God in their owne will, and he is ~~not~~ therein ; for he dwelleth onely in that will, which resigneth it selfe up with all its reason, and skill to *HIM* ; to such an one he giveth full living knowledge, and power ; to know and understand his Being.

5. Therefore we shall be dumb, dark, and hystoricall to every one that is not borne of God ; For we are according to the outward man in this World and according to the inward in God : the inward man borne of God speaketh of the Kingdome of Heaven, and the outward spirit produced from the *Principle* of this World, speaketh of this World ; Thereupon one mans understanding is far other-wise then another ; all, according as every one is *Gifted with Wisdom*, so he apprehendeth, and so he interpreteth.

6. Every one will not understand my Writings according to my mnde, [meaning, and understanding,] yea *perhaps* not one : but every one receiveth according to his Gifts, for his edification, and profit ; according as the spirit hath its propertie, [forme, and Idea] in him.

7. He that will not seeke, *thereby*, [to be] a new man, borne in God, [or the regeneration in the spirit of Christ] and wholly, and unfeignedly apply himselfe thereto, let him let my Writings alone, and leave them uncensured ; I have written nothing for such a Seeker ; also he will not be able, *wholly* to understand our meaning, though hee exerciseth [and striveth] much about it, unless he entrench into the *Resignation* in Christ ; and there he may obtaine, and apprehend the spirit of the *Universall*, else all will be to, no purpose ; and we will warne the curious, *Critick*, speculator, and rationall

Artift ;

Artist; that he *amuse* not himselfe; he effecteth nothing in this way, except he himselfe entreth thereinto, and then it will be manifest unto him *without much seeking*, for the way is plain and *Childlike*, and it is truly, and faithfully Declared, and described in my *Writings*.

8. Let no man blind-fold himselfe in respect of the simplicity of this hand: for we must be *Children* if we will finde the *Lilly* of the holy Plant, and enter into the *Kingdome of Heaven*; our desire must onely be directed in all plainenesse, and down-right syncerity, unto our first Mother again; from whom we are departed in *Adam*, and become *Selists*; we must goe out from, and disclaim our reason, and step into the obedience of our first *Eternall Mother*, and then we receive the spirit and life of the Mother, and then also we know her habitation, and her food.

9. Indeed it lyeth not in the power of outward reason; but to the spirit of God there is nothing impossible: and if we be the *Children of God*, and regenerate again of God in *Christ*; the *Sonne* may well see what the Father doth in his House, and also learne his Art, and worke: If we then be the *Mystery of God*, we ought not to think, as if we might not dare to meddle with *Mysteries*, as *Antichrist* teacheth; For none can take unto himselfe any thing of Gods *Mysteries*, unlesse it be given him; and *Saint James* saith, Every good, and perfect gift commeth downe from above, from the Father of lights, with whom there is no change, or alteration.

10. We have in our *Writings*, set you downe according to the true ground, what man was before his fall, what he is now in the fall, and what he is again in the *New-birth*; and also what he shall be after this life: for we know what he is in death, and what in life; also we know, what he is in *Hell*: also we have set you downe the whole ground of the *Divine Being*; and also of the *Creation* of all things: of that which is *Eternall*, and of that which is corruptible: and how every thing is made, and come to be as it is, and also what it shall be afterwards; and therein lyeth the *Key of the Grand Mystery*, so far as a *Creature* is able to comprehend and beare.

11. And this we have done, not from our owne wit and reason, as if it were greater then any mans living; but in the Mothers bosome, in the mothers spirit: I am dead and as a nothing; when I speake and write so, I write not from my *Selfe*; but from the knowledge and seeing of the Mother: and yet I live in care, trouble, and labour, in feare, and trembling, and in temptation, like other men; for I have *Adams* skin and live in the hope of *Israel*: This I write that the Reader might know, wherein my knowledge and skill standeth; that so he seek not that by me, which I am not; for I am no more then all other men, who in *Christ Jesus* our King wrestle for the *Crowne of Eternall*

Eternall joy, and live in the hope of perfection, &c.

12. The Reader may perhaps wonder how a plain *Lay-man* could come to understand such high things, having never read them, nor heard them from any man; but I tell you, that which you see set down in my Writings is but a glimpse of the Mysteries; a man cannot write them: if God shall count you worthy to have the light enkindled in your soul, you would see, tast, smel, feelee, and heare, unspeakable words of God, concerning this knowledge; and therein is the true *Theosophicall School of Pentecost*, where the Soul is taught of God; *Christ* saith, *Mat. 7. 7. Seek and you shall finde, knock and it shall be opened unto you: Also, my Father will give the holy spirit, to them that aske him for it.* If the Soul yeild it selfe up to wiledome, for a full possession, then shee penetrateth through it, with her flaming fire of love, and unlocketh all Mysteries unto the Soule: none can give it to another, every one must get it himselfe of God; one may well give a manuduction, or *Direktion* to another, but he cannot give him the understanding.

13. I have no other cause, and incitement to write, but only from a desire of upright love, towards Gods Children; that I might once recreate and refresh my selfe with them; I doe it not for any Temporall wealth, honour, or gifts, But for the hope of *Israell*, that in the other life I might eternally rejoyce and triumph with my Brethren, and then my labour which here I performe in love towards them, shall be well recompensed; therefore I am in good earnest, seeing Christ faithfully warneth us, *Not to hide our Talent under the napkin, or bury it in the earth. Mat. 25. Luke 19.* Therefore, We ought not greatly to be affraid of man, who can onely kill the body, and then can doe no more: but feare him that is able to destroy both body and soul, and cast them into Hell, *Mat. 10.*

14. I declare in the presence of God, as I shall answer it before his Judgement where all things shall appeare, and every one shall give an account of his deeds; that I my selfe know not how it comes to passe, with me, save onely that I have a fiery incitement, or strong driving and instigation in my will: I know not also what I shall write, for when I write, the spirit dictates to me, in great and wonderfull knowledge; insomuch that I often know not whether according to my spirit, I be in this World or no, and at this I doe exceedingly rejoyce, where then sure and certain knowledge is imparted to me, and the more I seeke the more I finde; and continually deeper, that I oft times account my sinfull Person too mean, low, and unworthy, to set upon such Mysteries; but then the spirit setteth up my Banner, and saith, *Arise thou shalt eternally live therein, and be Crowned therewith, why art thou amazed?*

15. Seeing therefore I have an effectuall knowledge in the light and power; it is a meere Gift of God, who likewise in such sort, giveth

giveth me a driving will thereto, so that I must write what I see and know; thereupon I must obey God rather than man, least my * *Bishoprick,*
Office be taken away from me and given unto another, which verily *or Ministry.*
would for ever grieve me: and albeit while I live I shall obtain small thanks from some, who love their Belly, more then God and the Kingdome of Heaven, yet my writings have their Gifts, and are for their time; for they have a very rare pretious and earnest † *Birth,* † *Original.*
and rise, there is many a noble Rose bud contained in them, which by reason of the great darkenesse in Babel cannot be knowne, and acknowledged, but *there is a Time,* whereto it belongeth; according to its spirit.

16. I am verily a simple man, and have neither Learned, nor after this manner, sought after this high Myſtery, nor knew I any thing of it, I onely sought the heart of love in *Jeſu Chriſt* and when I had obtained that with great Joy of my ſoul, then was *this Treafure* of Naturall and divine knowledge, opened and given unto me; wherewith I have not hitherto proudly pranked and vaunted, but desired from my heart and earnestly sought of God, whether the time was come that this knowledge might be revealed, in the hearts of many: concerning which I also obtained a very powerfull and *Effectuall Answer*, so that I well know, what I have hinted and signified in my writings.

17. And although I am therefore despised and hated of many in the World, yet men shall see very shortly, wherfore God hath opened unto a simple plaine Lay-man *The Grand Myſtery*, that is, the ground of all secrets and myſteries; and I *may not reveale all*, that is made knowne unto me; and yet it might verily be revealed unto worthy men; if I found that it were the will of God and profitable to man: Doe not so greatly wonder at the simplicity wherewith God doth it; for the time of the proud and haughty is drawing to a period.

18. I warne and exhort the Reader in the love of Chriſt to try and examine my writings with a right Chriſtian minde, and then his eyes will be opened that he shall see, and understand, and it is my Prayer to God, for the true earnest seeker, that he may be *Crowned* with the fair Garland of Divine honour, in the knowledge of the wisdom, that so he may have *no need* to use eyther mine or others Writings for the knowledge of God; but know the Lord in himselfe, as the like is hapned [or granted] to mee: from which I write, and make use of nothing else; for it is written, *They shall all be taught of God, and know the Lord, I will powre out my Spirit upon all flesh:* Also *Your Daughters and your Sonnes shall prophecy and your young men shall see Visions;* wherfore then will men despise and contemne this, when God powreth forth his spirit upon so simple a man, that he must write,

above the reason of all men, yea deeper then the Foundation of this Worldis?

19. Deare *Christians*, it proceeds from Gods love towards you; that you might once see the root, and ground of your *School contentions* [and controversies of scholastique Reason] for many have sought but not at the right place, [Marke, or Gate,] whence they have fallen into contending, disputing, wrangling, and verball jangling; which hath filled the World, and almost quite destroyed all brotherly Love; therefore God calleth you with an *higher voice*, that you might see whence all things, both good and evill doe arise, and proceed Originally, to the end yee should cease from strife, and learne to know him, really, and fundamentally; which hath been hid from the Time of the World hitherto, and hath been onely revealed in the Children of the Saints.

* Note.

* The *Physi-
sophers Stone.*

20. If you have a *desire* and delight to read my Writings, read them diligently, and especially apply your selves to the * *Centre* of all Beings; and then the *Three Principles* will be plaine and easie to you, and I know and am assured that if you apprehend the Centre in the spirit, that it will afford you such joy as farre *surpasseth* the joy of the whole World; for the precious * *Stone* of the wise men lyeth therein, which giveth the certaintie, and reall ground of all things; it freeth man from all trouble [and perplexive thoughts] in the controversies of *Religion*; and it openeth unto him the highest Mystery that is in him; it bringeth that worke to which nature hath chosen him, to the *highest* perfection; and it is able to see into the heart of every thing; is not this a *Jewell* surpassing all the usefull and riches of the World?

21. Our Writing, standeth upon the ground of the *holy Scripture*; and it is no fiction or strange invention of reason, or a novelty, and innovation soysted in from an Astrall instigation; it is not New, and there shall also be nothing new save onely the true knowledge, in the holy spirit, of the *Being of all Beings*; we write what the time hath brought forth and manifested; and if it were not revealed by man, yet the *Beasts* must reveale it, for the time is borne, and there is no withholding, the most High accomplisheth his worke; my Writings are not written for the wise and prudent of this World, for the Fat Swine of the Devill, who contemne the light of nature, and walke in brutish wayes, but for the hungry Seeking Children of God, who shall professe the Kingdome of Heaven: We must give *bread* to the Children that are worthy, that they may eat, and praise our Father in Heaven; but not cast *Pearles before Swine*.

22. Do not account it a jelling matrer, which God now out of his Love *revealeth* unto us; doe but seriously consider what this manifestation and revelation betokeneth; which is now presented unto the

the World ; looke not upon the simplicity, by which God doth it, it seemes good in his sight, and it is well pleasing unto him, to manifest his might in the *weake* and *foolish*, as the World accounts them; it is brought to passe for Instruction to the World; seeing all live in contention, and will not suffer his *spirit* to draw them; that they might know Gods Kingdome to be *within us*; now therefore the Centre of his Being, and of all Beings, is revealed unto them; all this befallerh us from his gracious Love towards us, to the end we might leave off from the miserable strife and contention; and enter into a brotherly, and childlike Love.

23. No selfe wit obtaineth the Crown of Gods Mystery, although we write deeply and profoundly thereof, yet the *understanding* is not our owne, but it belongeth to the *Spirit* of the Mother; he speaketh and expresseth by his Children, what he pleaseth; hee manifesteth himselfe diverse manner of wayes, in one farre otherwise then in another; for his wonderfull wisdom is an *infinite* unfathomable depth; and you need not marvell that the Children of God use not all one *phrase* and style; for to every one is imparted, what he shall open, and manifest in God; that the great Mysteries and Wonders, which were *foreseen* from Eternity, in his wisdom, might be revealed and made knowne.

24. Every one speaketh from the wisdom of the Mother, whose number is infinite and unsearchable; but the *Centre* or bound mark, is the *Heart* of God; they all runne thither; and that is the proofe [or *Touch-stone*] whereby you shall know whether the spirit speaketh from God, or from the Devill; for the Devill hath also a *Matrix* and therein are his Children, who speake also from the spirit of *their* Mother, from their *Selfe*, and not from the spirit of Christ; for they have not the filiall spirit of humility in obedience, and love towards the Mother, much lesse towards the Children; they also doe not live in the wonders of the Mother, in her humility and Purity; but in their owne Conjecture and conceit, in an *Antichristian shew of holinesse*, devout Hypocrisie and pride, and tread, plaine downeright humility, under foot.

25. But if we be too hard, and difficult to the Reader; we doe admonish him in Love, that he would pray unto God in the name of *Jesus Christ*, for the illumination of his holy Spirit; that he would be pleased to enlighten him, for without that, hee will understand nothing; we write from another Principle; no Reader understands us in the true ground, unlesse his minde be new borne in God; there is a strong enclosed Fortresse before it, that must first be opened; and that no man can doe, onely the *holy spirit* is the opener and unlocker.

26. Therefore he that will have an open gate into such Mysteries;

A Warning from J. B. T.

he must be *Regenerate* anew of Christ, of Christs flesh and blood, of that word which became man, and walke in Gods love; and then he will attain unto the *right understanding*, and esteeme it as a great Jewell, for the minde gives not over till it comes into the most inner ground.

27. Onely we will faithfully warne the Reader as he loveth his own Soul, and Eternity: to beware of doubting, unbeliefe, and contempt, least in any wise he *Dally* with the high Mysteries and thereby blaspheme the holy spirit of God; and his minde become like *Lucifer*, when he saw the greatest Mystery, and the Deity to stand in such humility, he was offended, and turned himselfe from the light of love, and entred into the strong might of the fire, and would in his owne wit, and cunning craft, Lord it over God; quite contrary to the right of eternity: God should be subject to him; he would be a former in nature, and rule the magicall ground, as a peculiar Lord, and Artist; he would play and sport with the *Centre* of the *Transmutation* of the properties; and doe all things, as he listed and pleased, and despised Gods love and humilitie, and therefore he was cast out of his owne creaturall place into the eternall darkenesse into the *Abyss* of the *Austere Fiat*, and there he must remaine to his Eternity, had he but imagined into the light of the majesty, as the other angelicall Thrones: he had still been an *Angell*: but he went himselfe out of Gods love into the anger, thus now he is a Devill, *Viz.* An Enemy of Gods love and all holy Angels: for in love, meeknesse, and humility, consisteth the Kingdome of Heaven, and the Angelicall World, and the power of the heart of God.

28. But that selfe-reason which without Gods spirit is onely letter-learned doth taunt, cavile, and contemne, all that doth not punctually agree, and conform to the Cannons, Rules, and Institutions of the *Universities*, and high Schooles, I wonder not: for it is from without, (but Gods spirit is from within) it is good and evill: it passeth like the wind and is driven too and fro; it *esteemes* mans Judgement: and according as the high and *Great ones* who have the respect and authoritie of the World doe judge and censure, just so it gives its credit, and verdict, it knoweth not the minde of the Lord, for the same is not in it: its understanding is from the Stars, and 'tis nothing else but a counterfeit shadow of Phancy in comparison to the divine wisdom.

29. Although the Children of God have not all one gift, stile, and forme of expression, (for knowledge is manifold:) yet it be-hooveth us to try their heart and *will*: now when we finde that they arise and spring from one Centre, namely from the spirit of Christ; we should of right rest satisfied on the Centre, and commend the expression to the *Highest Tongue*, *Viz.* To the spirit of Gods wisdom,

* Or, *Lan-
guage*.

dome, which through the wisdom doth open, and reveale to every one, in his eternal soulish Constellation, according to the manner, and measure as he pleaseth, therefore it is a very unjust and unchristian course, for the Antichrist to rage, and rave, reproach, and revile, when the gifts of God doe appeare in a diverse manner in men, having not all one knowledge: what can a man receive, unless the same be borne in him?

30. Judge no man, for the proud censure and false babblings of reason, where men contemne and condemne the gifts of the spirit, and onely looke upon the bare controversy, and dispute about the Letter [Exchanging Scripture for Scripture ;] is onely Babel, a Mother of spirituall whoredome, where reason would alwayes saine be the fairest Childe in the house ; men must honour and adore it.

31. The spirit of God himselfe judgeth, all things ; if that be in us, why should we then amuse and *Captive* our minds with such prating ? should we not much rather rejoyce at the gifts of our Brethren : if they have had other gifts to expresse then we : should we therefore judge them ? doth any heare flower or tree say unto the other, thou art sowre and unlovely, I will not stand by thee ? have they not all one Mother whence they grow ? even so all soules proceed from *me* ; and all men from *one*, why then doe we boist and glory to be the Children of God ; notwithstanding that we are more unwise, then the flowers and hearbes of the field. Is it not so with us ? doth not God impart, and reveale his wisdom to us diversly, as he bringeth forth and manifesteth the *Tincture* of the *Mystery* in the Earth with fair Plants and flowers ; even so in *us* men ; we should rather congratulate, and heartily love one another, that God revealeth his wisdom so variously in us ?

32. Therefore know, he that judgeth and condemneth in a wicked way, and runs on in pride to shew himselfe, he is the *Opressour* in Babel [The great hunter, the mighty Nimrod] a * perverse stickler that stirreth up contention, and strife : a true Christian hath contention with none in reference to the different Gifts ; he can unite and reconcile them all in himselfe, he brings them only unto the Centre, and there he hath the Touchstone of all things [and can rightly distinguish betwene good and evil :] here deare Brethren lyeth the Pearle, the Grand Mytery, and without this all Seeking and Searching is dead, and obtaines not the Virgins Crowne [The Pearl of Sophia] but onely Thornes and Briers, that sting and gall the Children of God.

34. The Touchstone of knowledge, is first the true Corner-stone *Iesus Christ* : that man may see whether a thing proceed from love, and tend unto love : whether or no the love of God [and the good of our Neighbour, in all humility, meeknesse, and selfe deniall] be sought

* Or, a whirling Wheele.

A Warning from J. B. T.

sought and desired? or whether it proceed out of pride, [and a singular Pharisaicall scorn;] Secondly it is the *holy Scriptures*, the Bible; And thirdly, it is the *heart and Soul of man*, Wherein the Book of Gods life is imprinted, and incorporate; and it may very well be read by Gods Children; where then the upright sincere mind hath its *Touchstone* in it selfe, and is able to distinguish and difference all things aright. If the holy spirit dwelleth in the ground of the minde; Man hath a sufficient Touchstone; The same will lead him into all truth.

35. Deare Christians, consider this aright, become members of Christ: and grow as living Branches, in the tree of Christ; Read with diligence and Observation *The Epistles of Paul*: and see how we must enter into the suffering and death of Christ, and dye from the old Earthly man, and step into an upright love and Unity.

36. For sure and undoubted it is: that there is *no spirit of Christ* in contention, and contempt; in disputing, and despising one another; but onely a Painted Image and representation of Phancy without life and knowledge. Consider that we are Branches in one onely Tree; the same Tree is Christ, and God is Christs Tree.

37. Why doe we then contend so much about knowledge; knowing is not alone the way unto Salvation! *The Devill knowes more then we*; what doth that helpe him? nothing at all! For that I know much, gives me no joy: but that I love my Saviour Jesus Christ; and continually desire him, this affords me joy; for the desiring, is a receiving.

38. I know nothing, I desire also to know nothing; neither have I sought ever any knowledge, for I am a *Child*, and a nothing in the knowledge? I am willing also to know nothing; that so I may be dead and as a nothing in the knowledge, that God in the spirit of Christ may be my knowing, willing, and also doing, that so I may run in his knowledge and will: and not *I*, but *HE*: that I may be onely the Instrument, and *HE* the hand which worketh.

39. To what end then will you Contend so much with me? I know nothing of your knowledge neither have I ever learned it; seeke your selves (in *whom* the knowledge is,) wherein I know, seeing I am dead in knowing, for his sake, that will know in me.

40. I doe not first gather Sayings, and litterall Notions in my knowledge, out of many Bookes, together: but I have the Letters in me; doth not Heaven and Earth, and all things lye in man; yea God himselfe, and should he not then dare to read in that Book which he himselfe is?

41. If I had no other Book, but onely my Booke which I my selfe am, I had Books enough; the *whol Bible* lyeth in me, if I have the spirit of Christ! what need I then any more Books? shall I contend about
that

that which is without me, before I learne to know what is within me?

42. When I read my Selfe; then I read in *Gods Booke*; and yee my loving Brethren are altogether the Letters, that I read in me; for my minde and will findeth you in me; and I wish from my heart that ye also could finde me.

43. I admonish you as Brethren and Children, from my *precious Talent*; that you leave off contending and read the Brotherly * A. B. C. in you; for it is a vaine and unprofitable thing; and altogether unavailable in the presence of God, to contend about the Letters. Are they not in *all men*? the *Country-man* is as learned, and nigh unto the Kingdome of Heaven as the *Doctor*, if he read the brotherly * A. B. C. in him.

* Upright
Christian love.

44. No knowledge makes you happy; but that you enter into that you know, and become doers of the knowledge; not proud, ambitious, aspiring, stiff-conceited, wild, dry branches; but living in the Tree of God, where one branch doth mutually and lovingly impart sap and life unto another.

45. Alas! how doth the Mother complaine of some of you, that you are dry revolting Branches, unprofitable Suckers and Dreiners; it is told you that the withered Branches shall be cut off, for the Tree shall † *Renew* it selfe, and manifest its first forme and feature; for the End belongeth to the Beginning.

† *Restituti O*
Renovatio M
Reditus N
Reparatio I
Regeneratio U
Revolutio M

46. But if you shall despise all that is at present declared unto you, and not returne into your selves, and *learne* to read your owne Booke; then shall an Axe from the *East* and *South* cut you downe, that you shall never say, I read in strange Bookes, or feed in a strange pasture.

47. God hath sent his * heart with his life into us, wherein *all is written*; he that reads this Booke in himselfe, is learned enough; the *other Learning* is but *Babel*, and *Fable*; that one will be learned in the Letters without him, before he can read his owne Booke; if he first read his *owne*, he should therein find *all* what ever the Children of God have written.

* Christ Jesus
the essentiall
word of Love.

48. For we Men have but one onely Book, which directeth and sheweth us to God; and that we have in Common; every one hath it in himselfe: that is, the high exceeding precious *Name* of God; its Letters are the flames of Love, which he our of his heart in the precious Name *JESUS* hath manifested in *US*; reade onely these Letters in your heart and minde; and then you have Bookes enough; all the Writings of the Children of God, doe direct you into this onely Book; for all the *Treasures* of wisdom lye therein; give heedfull diligence, that you be borne againe in the Life, and in the spirit of Christ, and then you have *all what God is, and can doe*.

49. But

A Warning from J. B. T.

49. But yee are drunk, and goe astray, and seek the *Key* to the Book, and contend about the *Key*: every one saith, I have the *Key*; and none will open his owne lifes Book: every one might have the *Key* to God in himselfe if he sought it in the *right* place; but you choose rather to contend, then to seek the *Key* in you: therefore you are blind even all of you that contend; ye Court your owne delusive shadowes of Phancy; and doe as one that beats the Aire, wherefore doe you not goe into the *Centre*? with such kinde of seeking, you finde not the *Key*, be as learned as ever you will: it *helpeth* not.

50. It doth not lye in Art and reason, but in an earnest resolved fixed will to goe out from selfe, and forsake all selfe knowledge, and to cast your selves with a penitent humble desire into Gods knowledge, and disclaime all your own knowing, and desire nothing but Gods knowing; yet in that manner that he may know in you what he *pleaseth*: and so you shall attain divine knowledge, and *finde* the *Key*, for which you contend.

51. Loving Sirs, and Bretheren in Christ; become Schollers of the wisdom of God, let no man say of himselfe that he understands it: we know nothing of God, what God is, Gods spirit must be the knowing in us: else our knowledge is but a Fable, a continuall *confusion*, always learning, and yet understand nothing, of the ground in the *Centre*.

52. What is it, that I am able to speake and dispute much of wisdom, out of the Writings of others; and could even con the whole *Bible* by heart and yet understood nothing, what the wise-men have spoken, from their spirit, and knowledge: if I have not likewise the *same spirit*, which they have had, *how can I* understand them?

53. To such knowledge as this, no conjecturall supposals, and bringing together abundance of *Texts* and Sayings to ratifie and confirme what we intend and conclude upon, doth belong: no Saint, or wiseman hath done so: but there belongeth a living spirit out of God; which is able to looke into the *Mystery*, and walk in its owne peculiar knowledge.

54. Gods spirit must be in the reason, if reason will see God: an humble resigned heart is required thereto, and no proud concerning boasting in the reason: where reason vaunts, and pretends an illuminate [*right-relished*] judgement; this is nothing else but an Astrall Sydereall [*starry outward*] illumination; whereby it becomes subtille, and quick of apprehension.

55. Is any man a child of God; then let him seek *The good of his Brother* in the love of God: and then I can trust him: but if he be a Reviler [and a demure Pharisaicall scorner] he hath put on the *Monstrous*

Monstrous Cap of the Devill, and walketh in pride: such an one is no Christian, but a titular * Christian: a Christian from the teeth outward: a Bookending Babel; and all contemptuous disdainfull, *Contentious Bookes and Pamphlets* are such a Babel; that cause confusion.

* Text, month-
Christian.

56. If we did shew one another the way of God, in love, humility, and in the feare of God, as it becometh the Children of God: there would not be such *Contention* and contempt in the World: whereby the simple Lay-man is deceived, and misled; and falleth to contemne, condemne, and despise his Brother, which is not of his *Opinion*, and Name of Religion; and yet knowes no cause at all: and the one is as blind in Religion (which without the spirit, and power of God, is nothing but an invention, and conjecture) as the other.

57. For true Religion doth not consist onely in outward works, in devout shewes: in verball confessions, and outward professions: but in *Living* working, effectuell *Power*, that one desireth, from the ground and bottom of his heart, to practice and effect, that which he knoweth, in love towards another.

58. It must come to the practice and deed; or else it is nothing but a Painted feigned faith; an historicall *Babel*: where Gods spirit is not; there is no faith; also no Christian: but where it is, there it worketh meer workes of love, it teacheth and reproveth meekly, and mildly, it is not puffed up, and disdainfull; as the Pharisaicall Reason in *Babel*.

58. Where there is a good spirit in man, there it should draw good out of evil, and not pervert any thing to a wrong sense and use: the spirit of God seeketh nothing else but good; he contendeth with none, he loveth man: and where he is in man, there he driveth him to love and humility towards his neighbour: he teacheth and instructeth with meeknesse, mildnesse, and forbearance as a loving Father his Children; he doth not push with the horn of revilement and scorne, he cometh not with thunder and lightning: like the Anger in the Fathers Nature, on the Mount Sinai, and also by Elias: but with a still soft voyce, as in the Day of Pentecost.

59. God hath Regenerated us againe in Christ, in Love; and not in the property of the Fire: to the end we should meet and prevent each other, in a kind Christian friendly will: with all moderate, modest, and mild deportment, and sincerity; entreat and admonish each other as Bretheren; we must helpe the weake: and direct those that goe astray, and lovingly shew them the way: not presently cast them into Gods Anger, into the Hellish fire, as the proud Pharisaicall reason in *Babel*, that spits out hell and damnation, against those that are not of his *Self* way, and *Opinion*.

60. Christ said whosoever shall say unto his Brother thou Fool: he is
d d in

A Warning from J. B. T.

is guilty of Hell fire : or Racha, He is in danger of the Councell ; But what shall he be worthy and guilty of that calls his Brother a *Devill*, and condemnes him to Hell-fire : O man ! Consider thy selfe, turne away, from such a way.

61. We have however in this Valley of misery, in our Pilgrimage a very small path, and narrow way into the Kingdome of God : Is it Christian like to beat and hurle downe one another ? doth any man err and goe astray, let another shew him the way : let us deal with one another as Bretheren.

62. We are altogether borne blind : but beeing that sight is granted unto us out of grace : wherefore will not one Brother be-teeme eyes unto another ? Every one seeth as God granteth him, as the sight is given unto him ; why should one envy and hate another, in that respect ? Seeing he knowes not what the Lord hath given him.

63. Ah alas ! how miserable is our time : how doth the Devill bestir himselfe, to take us in his nets, and gins ? that one Brother doth vilify, reproach, slander, contemne, and *slay* another ; to the end he might catch us in Gods anger : Oh ! he cannot beere me us that high honour, which he had, and yet lost it, through pride.

64. Loving Bretheren, *beware of pride* ; especially of that which proceeds from much knowing, and great learning : that is the pride of Reason, and it is the worst enemy of man : it hath never yet advanced any thing, but *Warre and contempt*.

65. Syrach saith : *The higher thou art, the humbler demean thy selfe, pride goeth before a fall* ; the knowledge of our reason is foolish ; if Gods spirit doth not enkindle and enlighten the knowledge, and if I could say *all the Scripture by heart*, and knew *all Writing, without Book*, and yet had not the spirit of understanding ; what would my knowledge be but an invention ?

* Or, Texts.

66. An Opinion that a man confirmeth with the alledging and quoting of many * sayings ; is no Divine knowledge : for every * *Saying*, hath both its understanding, and meaning, according to the place where it standeth : according to the Context, according to the same matter ; many times it signifies clear otherwise then as it is quoted, and alledged, for the proving of an opinion.

67. Herein consists true knowledge : if any man will judge aright : his knowledge must be confirmed in him, from the spirit of God : it must proceed from the Centre, and not from a strange mouth, from the saying of another.

68. Or doe you thinke that the spirit of God hath ceased to speake, or that he is dead ? that the spirit (if it moveth in the Divine seeing) dare not any more say, *Thus saith the Lord* ?

69. The spirit sheweth, what he must speake : onely let him have
a care

a care, and take heed of the cunning insinuations, and mixtnre, of the spirit of this World, and of the Imagination of the Devill, that the true humane spirit of the will, which proceeds from the fire of the some into the light, be not infected, and poysoned in its curse.

70. There is no better Medicine or Antidote, then the desire of love, and humiliry; so long as he proceeds, and judgeth in love, and humility in the seeing [or Illumination] of the Divine Power: *His word is Gods Word*: for it is approved by the spirit of God; *H E E* moveth upon the Wings of the Winde; in the pure humane spirit of the will, as *David saith, The Lord goeth on the wings of the winde.*

71. You finde by none of the Prophets, or Apostles, that any hath spoken from the mouth of another, but from his owne peculiar Gifts, indeed *sometimes* the spirit hath brought in a *Text* and thereby cleared another Scripture, but the cheife of the matter, did flow from his owne peculiar spirit and mouth.

72. *Who* hath forbidden us that we should not speak from the Gifts of our Spirit: but that we must onely speake with a strange mouth: from our spirit; as Pharisaicall reason will have it.

73. *Who* hath made a law, that the spirit should hold its peace; who hath turned the speech of the spirit into another forme, but onely the *Antichrist*: who hath set himselfe up as Lord over Gods spirit; and hath changed the Mouth of the Holy Children: [Or the holy Scriptures] into his owne colour, and will?

74. This the high Apostles never commanded us: but they said, *Hold in remembrance Jesus Christ who died for us and is risen again;* and bid us to reach, and preach: they have not shur up any mans spirit, and commanded him to change his tongue wholly into their words: did they not all mutually speake, every one from his owne tongue: and yet from one and the same spirit: and that was *Christ*.

75. We have at this day the same spirit, provided that we be Regenerate of him; and should he not now be able to say and speake what is necessary for this time; who is the cause that the Centre of the Tri-unity doth manifest and reveal it selfe? Even the *seeking* of man; *their desire.*

76. Men contend at present about Christs person: about the Election of God: [about the Ordinances and way of Divine worship;] and therefore fight, wrangle; and revile one another: This Gods love will no longer indure, but rather manifests it selfe: that so man might see what he doth; and depart from strife and contention, about the will of God, and enter into a right *Apostolicall* life, and no longer contend about knowledge: as hath been the practice for a long time in *Babel*.

77. But that now a simple mouth must speake and declare such great things ; and not one, that is high, and deeply learned : aske God wherefore he doth it ; if now a Shepheard as *David* was, should from Gods command become a King ; the World would not beleeve it, till he saie in *royall* honour.

78. Did not Christ come in a low, mean estate, and forme ; also were not his Apostles *meane* people ? This God can still doe, that he may nullifie, befooe, and bring to nought the selfe reason of this World : I declare unto you ; we speake what we know, and reftifie what we see.

79. There groweth a *Lilly* in the humane Essence, which shall speake the great deeds and wonders of God in its owne peculiar tongue ; *That it shall sound over the face of the whole Earth, Hallelujah.*

80. Therefore let none contend about opinions, all contention is the image of an *Idoll*, Christ hath told us of his Omnipresence ; but of no opinion, when he sayd, that *He would be with us alwayes, even to the end of the World, Matth. 28.20.* He sayd *not*, in this or that opinion ; but when he signified his presence, he sayd, *Like as the lightning ariseth and shineth unto the West, even so shall the continuall comming of the Sonne of Man be, Matth. 24. 27.* And sayd, *That the Kingdome of God is within us, Luke 17. 21.*

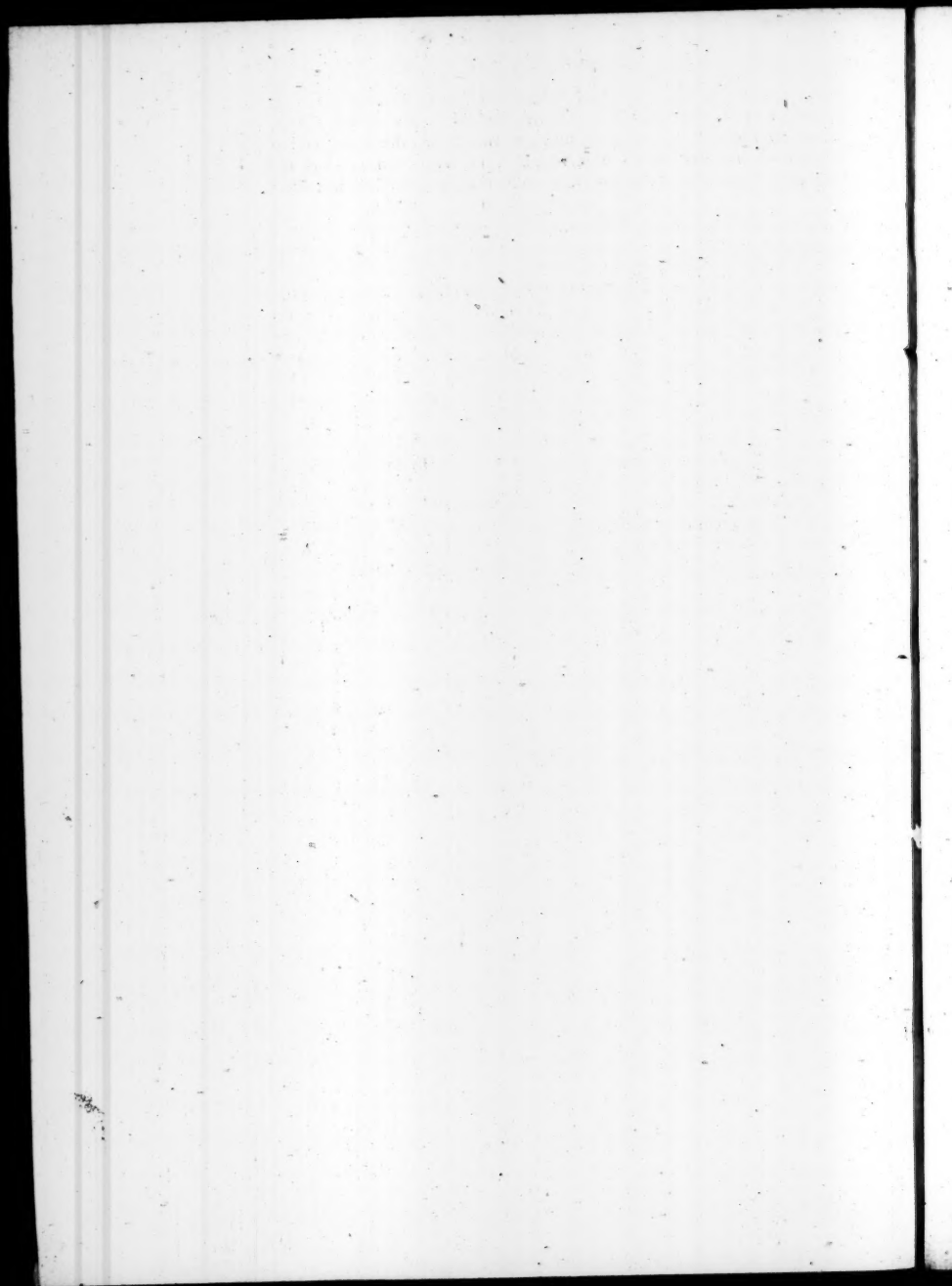
81. The light, and power of Christ ariseth in the *internall* ground in his Children ; and gives them *Light* through the whole course of their life ; and in this fountaine of light, the Kingdome of God, is in man ; if man hath not this, let him contend, profess, dispute, as much as he will ; he cannot bring it into him, with any opinion ; but if he hath it, then from this Fountaine meere *Streames* of Love will flow and issue forth ; let him but heedfully minde, that the Kingdome of Christ be regenerate, in him ; that Christ becomes man (or be borne) in him ; otherwise he is no Christian, let him be in what opinion he will, he must stand in the *Vine* Christ, as a living Branch, bearing fruit, *John 15.* Opinion is not at all available unto him, but reall faith, which workes out it selfe into Love ; or is powerfull and effectuell in the breakings forth of Love ; And *worketh good workes, Gal. 5. 6.* hath he not the workes of Love, then he hath no faith : opinion maketh no Salvation ; but it is *Babel*, a confusion of the tongue of unanimous Love ; none is a Christian, unless he loveth his neighbour, and desireth [and endeavoureth] to doe him good.

82. *Grace imputed* from without : [or an externall appropriation and imputation of grace] without the innate filiall child-like grace, is wholly false ; when *Christ worketh* in man, then he is a Christian ; and then the suffering merits and satisfaction of Christ, doe

doe avails him ; when he hath him in him for an Intercessour that hath done it, that he doth it also in him [*Viz.* destroy sin, death, and Hell in him] and put his merit on him ; then the Kingdome of God is in *that same merit* ; otherwise all imaginary opinions and apprehensive conjectures are false ; no worke pleaseth God, but what hee himselfe worketh, by his spirit in Man ; therefore let us be Children of Christ, and not Children of Images, Opinions, and mentall Idols.

83. Christ hath bequeathed us his Kingdome in his *Testaments* ; he that will receive the same, must become a child [he must be regenerate in the spirit of Christ] else there is no *Inheritance* : To worke repentance, is better then a desire to know much ; if the knowledge be not given of God unto Man, he will not understand the *Ground of the Divine Mysteries* ; but if it be given him, then he needs no opinion [or mentall Idoll.] To continue stedfast in the humility and simplicity of Christ, and to hold close unto his Love and grace, without contemning any, is *Good Christianity* ; all that speaketh of it selfe is *Babel*, in Christ we are all members, and onely *One*.

84. And so I commend all those that seeke and desire the *Child Jesus*, into the meek, and effectuall working Love of Jesus Christ ; that he may be Conceived, Incarnate, and borne in *all*, and then strife and contention hath an end : *When the Seed of the Woman breaks the head of the Serpent*, we come againe into the *Temperature* ; and are in Christ onely *one*, as a Tree in many Boughes and Branches : A-
M E N.



A
TABLE OF THE
CONTENTS.

I. EPISTLE.

1. **A** *Christian Salutation : 3. What a Christian is, and how he commeth to be capable of so high a title : 20. That true justification consists not in an externall imputation of grace, but in the reall Regeneration in the spirit of Christ : 28. How we are justified by Faith in Christ. 39. Wherein true Faith the immortal Seed (or Divine Love-Ens) whence the New-birth ariseth) doth consist ; and how it is preserved. 46. Not lip-labour, or outward formes of word-worship doe manifest the new-birth in man ; but the reall practice of Christianity. 48. That the eager contending and censuring that is practised in the unprofitable Pratings, is but a meere Antichristian Huske, voyd of Love and Faith. 52. That contention about opinions, is but a deceit of the Devill. 53. Wherein our Religion consists. 54. What evill a man shall finde in himselfe, if he beholds himselfe in the Looking-glasse of the Law and Gospell. 62. How the Monster of the Serpent, Viz. False desire ; and all evill inclinations, and properties come to be in man. 69. How a man may repent and get rid of them, and obtaine the Pearle of the New-birth.*

II. Epistle.

A Table of the Contents.

II. Epistle.

1. *A Salutation with an hearty congratulation.*
5. *The way wherein he attained his deep knowledge, and high illumination, and how his Divine light was withdrawne for a time.* 14. *Out of what Booke he wrote.* 17. *That outward reason, unlesse it be enkindled with Gods light, is opposite to the Divine Mystery.* 22. *How we are to judge of the severall Gifts, Judgements, and Writings of men.* 37. *The touch-Stone or true note of Gods Children, also of the true way to come unto God, wherein the Pearle of Divine light is obtained.* 42. *That a true Christian hath no controversie with any body, in reference to the variety of Gifts, but dyeth in selfe-denyall to all controversies.* 46. *Whence it is that the children of God doe clash in their knowledge.* 47. *That Zyon must be found within, and manifest its vertue by good example to others.* 52. *An excellent answer to the opinion of Swenckfelt, Weigelius, &c.* 66. *Concerning his Books, and what they contain.* 78. *That he wrote not for the proud cavilling witelings of this World, but for the Children that hunger and thirst after their first Eternall Mother.*

III. Epistle.

1. *He rejoyceth to see that any high persons doe looke after the Divine Mysteries, being it is so rare a thing in the World: Temporall honour and worldly pleasure being a clog thereunto.* 2. *That his intent was not to publish his Writings, but to keep them as a memoriall*

A Table of the Contents.

memoriall to himselfe; and that in respect of his outward man he had no fitnesse or capacity to write of the Mysteries; but when the Garland of wisdom was set upon him, he wrote those hints, and sparklings of Divine light which he saw in the Mystery, as is to be seen in his first Eooke Aurora. 6. That he foresaw his persecution which befell him; after which he intended not to write any more; but the Lilly returning with an hundred fold increase, stirred up his will to write againe; but not according to the fiction and dictation of Reason. 10. That in the space of nine moneths, he wrote three Bookes, Viz. the Three Principles [which are an hundred sheets in his owne hand writing:] the Threefold Life [which hath about sixty sheets:] and the Forty Questions [which containe twenty eight sheets.] 15. Why his Writings will seeme strange to the Reader. 16. The transcendent vertue of wisdomes Diadem, or Sophias Pearle, which the true earnest Seeker obtaineth. 21. That his Writings are not the worke of his Reason and Understanding; and that although he never Studied in all his life, yet he must manifest and bring to light such Mysteries, as all the high Schooles in the height of their acute Reason, and Reasonings were not able to doe; yet he attributes nothing to himselfe, but accounts himselfe a meere Instrument of God, wherewith God effecteth what he pleaseth. 28. Concerning his Booke Aurora; and that in the other three Bookes, the Mysteries are more cleare; and profound, or deeper grounded. 34. That he had the sight and knowledge of the Universall Tincture, though no

A Table of the Contents.

manuall Art; and that in his writings he hath set forth an open Gate unto the Divine Mystery, whereunto God will stirre up Labourers of his owne. 35. Why his Writings were not more accurate according to the Art of Reason and Rhetorique. 36. Why more then one Booke was made, and why it were well that of all onely one might be made. 37. Whence Babell is arisen, and how it is drawing to its Period. 39. How he is to be understood when he writes We, and when I.

IV. Epistle.

The first Letter, to Paul Keym, concerning the thousand yeares Sabbath.

4. He is glad to see the Pearle to be sought for in the power and light of the holy Spirit; the manifestation of which light doth onely discover what the Hypocriticall Zyon is, and what the true Zyon is. 6. How we are to wage our Spirituall warfare, and fight for the Crowne of life in Christ Jesus. 9. That it is not enough to exclaime against Babel, but seriously to goe out from Babel. 11. That he is none of Gods Builders, that will pull downe, unlesse he can tell how to rebuild it better. 13. That the darke Mysteries are onely to be knowne in the holy Ghost, in the light whereof a man may search out, and know all things. 17. That there be many Masters that will judge of the Divine Mysteries, and yet were

A Table of the Contents.

were never sent by God. 21. Concerning Babel, and her Cain-like imprecations. 24. That shee is her owne Prophetesse in the Mystery of iniquity. 26. And that shee destroyeth her selfe. 28. Concerning Zyon, how it shall arise in great misery and tribulation, and breake forth and flourish, but not continue to the End of the World. 37. That a man ought not to make conclusions upon the Divine Mysteries without the command and light of God. 38. Many considerations concerning the thousand yeares Sabbath, the first Resurrection, and the last Judgement. 73. Concerning the End of Babels downefall. 78. Concerning his Booke Aurora. 84. That his Writings are not to be looked upon, as coming from a man of high Arts and endowments in this World. 87. Why he gives not Paul Keym a large Answer upon his Book of the thousand yeares Sabbath. 91. Concerning the Soule separated. 93. That the manifestation of the thousand yeares Sabbath is not of much importance to the VVorld. 95. That the workes of the righteous (both good and evill workes) shall be brought before the judgement. 99. How every one shall arise, and answer for himselfe at the Resurrection. 110. Of the great Mystery, and Phylosophers stone. 113. Why the Magists (or those who had the true knowledge of the Divine Magick, or reall wisdom) wrote darkely of the Tincture. 115. Whence the outward instigation to manifest the Mystery proceeds. 117. Why the Prophets, and Christ speake Parabollically.

A Table of the Contents.

V. Epistle.

The Second Letter to Paul Keym.

1. Still perceiuing his zealous inflamed minde he tenders him his Service as a debtor in the Love of Christ. 2. And directts him to the fountaine of knowledge. 4. that being we are dead in Adam to the Diuine understanding, we know no more of God then the bare History, unlesse we be borne againe. 9. As Adam by his imagination after the dominion of this World became earthly; so likewise by imagination and serious desire, we are regenerate in God, and obtaine the new body; also how the new body is in the old body of this World, and receiveth Diuine understanding. 18. Wherefore God created Angels and men. 19. That the will of the externall man would faine keepe the Diuine light in its owne possession, but it cannot. 22. Why man is created into the externall World. 23. That by earnest longing, and spirituall hunger (the workings of true Faith the immortall Seed) we apprehend the Kingdome of Heaven within us. 25. How, and wherein the poore imprisoned soule findeth rest. 26. Why it must beare the curse and Crosse in this life, and stand in such anguist, and earnestly seeke the Diuine rest. 32. How the fire of the soule becomes darke and euill. 33. How it re-obtaines the Diuine light. 35. How the Noble Twig, or Plant of Paradise, the Diuine Image is opposed by the Devill, and how the Noble Twig, or Seed

A Table of the Contents.

Seed of Faith defends it selfe. 40. Concerning the Threefold life in man. 50. That all conjectures and opinions, and interpretations, of the Divine Mysteries from the Hystory without the knowledge of God in the holy Ghost, are onely from the Babilonicall Schoole. 55. That the true Image of God is brought forth under Tribulation, and hard combates against Reason, and flesh and blood. 59. That albeit the Kingdome of Heaven be as small as a graine of Mustard-seed, yet if it be well preserved it becometh a great Tree, whereon the fruits of Paradise grow. 62. Concerning the thousand yeares Sabbath. 76. Concerning the Revelation, and who onely is fit to interpret it. 81. How a man must try his instigation, and learne whether his knowledge be from the Astrall Schoole of this World; or from the Divine Schoole of Sophia.

V I. Epistle.

*1. That man being the extract of all the Three Principles of the Divine Being hath the science of the Eternall speaking word of God within him. 4. Whence man understands all things, and not the creatures. 8. That in God all Beings are onely one, and how they are severally creaturized. 12. Whence the forme of bodies arise. 18. Whence the mixture of good, and evill comes to be in the various bodies of the Earth. 19. in what degrees, or distinct centragall things are contained. 20. Of the first Centre. 21. Of the Second Centre. 25. Of the third Centre. 27. Whence the third Principle, this
visible*

A Table of the Contents.

visible World doth arise. 29. Of the two-fold fire and light. 32. Whence the false light ariseth, and how it worketh, and also of the true light. 46. Whence the various properties, and vaine imaginations arise in man, also how Man is become the beast of all Beasts; also why Man cannot attaine true Rest in this body. 52. Why it is the most necessary for a man to learne to know himselfe, that so his knowledge may be fundamentall, and his understanding essentiaall in the Divine Being; else his seeking obtaines onely a shadow of phansie. 68. That all States and Orders of this World are to seeke for this reall light to guide them. 69. What Reason is, and how it may be used aright. 71. What all seekers of Mysteries, and lovers of Arts ought first to doe. 76. Of God. 77. Of Nature. 78. Of the Originall of all things, and the ground of the four Elements. 80. Of that which is contained in the Table of the Three Principles.

Note, That this sixt Epistle is a preface, or Introduction to the Table of the Three Principles, which is a Scheam, or Map, wherein is briefly deciphered, and pourtrayed; how God is to be considered without Nature in himselfe, and then in Nature according to the Three Principles of the Divine manifestation: also what Heaven, and Hell, World, Time, and Eternity, together with all Creatures are; likewise whence every thing hath taken its Originall; and what the visible and invisible Beings is.

VII. Epistle.

A Table of the Contents.

VII. Epistle.

1. An exhortation to goe out from Babel that holds us Captive. 5. And that by the Regeneration in the spirit of Christ. 6. Who onely is a member on the body of Jesus Christ. 7. How the grand Mystery lyeth in man, 13. What the imputed Grace is, that makes a true Christian. 14. What the Temple of the Holy Ghost in man is. 15. How the Divine Speaking, or Operation of the Eternall Word did disapppeare in man, and how it is regained. 16. That this present Cain-like Age speakes forth by the power of Money, many thousand Soldiers to maintaine its selfe-will. 17. An admonishment to take heed of the faithlesse Turba that devourres its owne Father and Mother, that brings it forth. 19. Likewise to beware of devoting our Conscience to any supposed contrived Religion, for which men contend and fight, and what the onely true saving Faith is. 23. That good Friends shall be tryed, and faithfull Friends shall love one another.

VIII. Epistle.

1. Whence Controversie and contention about the diversity of opinions is arisen in the World; also what a Christian is, and how the imputation of Christs righteousness is to be understood.

A Table of the Contents.

understood. 18. Of the Serpent, which after the Curse must eat earth, and creep upon the Belly. 27. Of Paradise and the Garden of Eden. 29. Whether the Beasts (being they were in Paradise, and moreover wholly earthly) did also feed upon Paradisicall fruit? 31. Whether the Beasts before the Curse, were so wilde, hairy, and rugged, as now they are?

I X. Epistle.

Man himselfe is the Booke wherein all Mysteries are containd. 8. The outward flesh engendered of the foure Elements of this World cannot inherit the Kingdome of God; but the Divine body regenerate of the immortall Word. 12. That through strife or contest in Nature, the Eternall Mystery is made manifest. 16. All that Eabell teacheth of an externall imputed righteousness; and a particular Election is without Ground. 21. No selfe-reason maketh a child of God. 29. Hee that is in earnest shall find the Mystery. 31. That to continue stedfast in humility and resignation to Christ, is a good meane to hinder all vaine constellations, and mixture of phansie in our Divine knowledge.

X. Epistle.

It sheweth what the Antichrist in man is; and also how he must be slaine and mortified; also what a Christian is, and how he is in the new-birth;
in

A Table of the Contents.

in brieſe, how a man muſt dye to ſelfe; and live to God; and attaine Divine Contemplation, Viſion, and Fruition.

XI. Epistle.

That all true fundamentall knowledge of GOD muſt ariſe from the Revelation and Operation of the Divine ſpirit within us: That ſelfe-love is the great and potent Enemy, when the marriage of the Lamb is to be celebrated in man. That the Children of God have been uſually perſecuted by thoſe that have pretended to teach the wayes of God. That the Pearle which God did entrust the Author with, is ſo hid, that the unworthy and ſcornesfull doe not ſee it, but remaine blind in the wiſedome of their owne Reason.

XII. Epistle.

That man cannot learne truly to know himſelfe by the ſharpe ſearchings of his outward Reason; alſo whence the true living underſtanding of God, and his written Word doth ariſe in man.

XIII. Epistle.

It ſheweth what Temptation and trouble of minde is; whence it proceedeth, and how it is to be reſiſted and remedied.

ff

XIV. Epistle.

A Table of the Contents.

XIV. Epistle.

That the buddings of the precious Corall in the Soules of men doe foretell the Summer of Christ. That God convinceth the World by meane simplicity: Also that he hath given the wonders of his hidden wisdom in Writings to the World for the light thereof. That God giveth the Pearle freely.

XV. Epistle.

That a Christian Soule doth freely impart its Love and good will unto others, as a pleasant flower its vertue and smell: That being we are Plants of God, we ought not to be discouraged by any outward calamity that might befall us, but presse forward with constant perseverance, and grow up in the life of God, and bring forth Divine fruit: How the Apostles on the day of Pentecost were understood to speake many Languages, when as they spake but one onely: And how it is likewise possible for one man to understand the spirit and meaning of another in the deepest Ground: That albeit he useth some Latin termes in his Writings, yet his meaning resteth not barely in the signification of the Latin tongue, but much more in the language of nature: That the Ruine of Babel is nigh at hand.

XVI. Epistle.

That the knowledge of the Centre of all Beings giveth

A Table of the Contents.

giveth a right understanding of Election : That all disputing is unprofitable without the light, and spirit of God : The way whereby a man attaines fundamentall or experimentall knowledge of God.

XVII. Epistle.

Concerning Election, and the ground of reall Knowledge.

XVIII. Epistle.

How the Article of Election is to be understood : Also whath the Sound of the seventh Trumpet declareth.

XIX. Epistle.

Of the will and Decree of God concerning man. At the 31. Verse begins a Prediction concerning Christendome.

XX. Epistle.

A Description what is contained in his Booke of Predestination. At the 23. Verse begins a wonderfull Prophecie.

XXI. Epistle.

That the Treatise of Election doth shew how the seeming Contradictory places of Scripture are
ff 2 to

A Table of the Contents.

to be understood in their owne native sense and meaning.

XXII. Epistle.

That Reason though never so acute, and well exercised in Logick attaines not the Knowledge of the Divine Mysteries without the light of God: Also concerning the procelse of the noble Tincture, or Panacea.

XXIII. Epistle.

That the Crosse is the first marke wherewith Noble Sophia signeth her Children: What the Temple of the Holy Ghost is in man, also how Christ dwelleth in man: A brieft Interpretation of the Northerne Crowne, mentioned in the Aurora: Of the language of nature, and the Philosophers Stone.

XXIV. Epistle.

An Answer to a Question, why the Statue of one that was decessed wept.

XXV. Epistle.

Of the first intent of the Author, when he began to write: That God doth manifest himselfe in all things, but especially in man: What man hath lost in his fall: Also what he hath retained after the Fall: Of the heavenly man, and also of the Bestiall body.

XXVI. Epistle.

A Table of the Contents.

XXVI. Epistle.

That if the Authours wisdom were from the Schoole of this World, the World would embrace and Love it: A Prediction of great rents and divisions in Christendome: Of the Lilly: Of the Antichrist and Babel: That there commeth a time that is not from the Starry Heaven.

XXVII. Epistle.

An excellent description of the Noble Pearle: That his knowledge is a meere gift of God: A serious Protestation that he wrote onely according to the dictation and instigation of the Spirit.

XXVIII. Epistle.

That we ought mutually to helpe one another in our severall Gifts.

XXIX. Epistle.

That the Contentions and Dissentions in Religion shall be reconciled, and enter into the Temperature.

XXX. Epistle.

That God will have a pure resigned Soule, and therefore wee ought patiently to undergoe the reproach of the World.

XXXI. Epistle.

A Table of the Contents.

XXXI. Epistle.

That the ayme of his desire in writing was to serve his brethren : That he foresaw great alterations, and calamities approaching upon Christendome.

XXXII. Epistle.

How the Soule may search aright for knowledge and illumination in the Mystery of Nature and Grace : That a Lilly blossometh in the Northerne Countries.

XXXIII. Epistle.

Of his Persecution by Gregory Rickter : Also of Truths best defence.

XXXIV. Epistle.

That true Christians are here onely Pilgrims and strangers ; and must walke through the Thistles and Thornes of Gods Anger to their native home : That the present Christendome is much adulterated and Iosophiticated in her Love : That the time of Tryall is at hand.

XXXV. Epistle.

Of the opposition against the way to Christ : That the Enemies of Christ are to be overcome by Patience and Prayer, and not with the temporall Sword. Advise to his Wife how to carry her selfe in the Tumult at Gerlitz. Of his acquaintance with some Noble-men of the Prince Elector of Saxony's Counsell.

The End.

Errata.

Preface. page 2 line 30. blot out *who*. p. 10. l. 1. r. *being freed*.

Epistles, p. 20 l. 10. for *Eternall*, r. *Externall*. p. 24. l. 10. r. *Soules*
property. p. 33. l. 18. r. or. p. 56. l. 14. r. *naturally*. p. 64. l. 14. r. *their*.
p. 87. l. 11. r. *play*. p. 102. l. 27. r. *when*, l. 29. r. *Imagination*. p. 132.
l. 25. r. *out of*. p. 139. l. 31. r. *Men and Devils*. p. 142 l. 26. r. *Devills*
and *Men*. p. 166. l. 24. r. *wholly*. p. 169. l. 41. r. *putteth*. p. 177. l. 33. r.
conceiv'd. p. 185. l. 31. r. *Father*. p. 187. l. 6. r. *Pedanticall*. p. 195. l. 17.
r. *conjuncture*. p. 196. l. 23. blot out *which*. p. 197. l. 7. r. *Writings*.
p. 201. l. 21. r. *you yee*. p. 204. l. 24. r. *revealed*. p. 205. l. 30. r. *Soule*.

Testimony p. 4. l. 11. blot out *thing*. p. 8. l. 39. r. *the might and night*
of *darknesse*.

Warning, p. 14. l. last. r. *that it is*. p. 16. l. 40. for *professe*, r. *posseſſe*.
Table, p. 5. l. 28. r. *wrote darkly*.